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AFTER STEWARDSHIP—?

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Focus

The Church of England is suffering from shock. Christian Stewardship crept up on it from America unawares and got its teeth into it before anyone except the brave few knew that anything was happening. The Church woke up one day to find that it had actually used a technique less than sixty years old.

The shock manifests itself in two ways. First in a guilt complex: "Surely nothing as efficient as this can be right". Second in a feeling that this was a once-for-all occasion, either: "Well, now we've got some money we can go back to normal", or "There might be something else along these lines that we could do. After Stewardship . . . ?"

Three articles in this month's PRISM deal with this situation. One warns of the dangers besetting an affluent church. I believe that the Church needs more and better administration and above all more trained sociological research and therefore more questionnaires, tiresome though they may be for the overworked parish priest, but we cannot deny that the dangers are real. The other two tell us about possible ways of *continuing* the work begun; because it is on continuance that the emphasis must lie.

God is among other things the great technician, the great psychologist, the great administrator. *He* created depth psychology, filing systems and electronic computers: we merely invented them. These are tools to be used for good or evil and if the Church cannot use them for good, who can? I have never heard it said that Jesus' saying "The children of this world are wiser in their generation than the children of light" was a pat on the back for the children of light. Efficiency, imagination and techniques are not to be used once as one might use a miraculous intervention. They are to be used in a continuous process of trying to love God with all our mind and with all our strength.

With reference to our Focus on the Church Assembly and Mr. Reckitt's letter in the January issue, I understand that the offending letter to electors of the House of Laity was sent out by a layman in the name of the Archdeacon concerned. PRISM gladly apologises for any distress caused by putting the responsibility for this bad mistake in the wrong quarter.

After Stewardship—? (1)

JOHN T. A. GUNSTONE

We did it ourselves, of course—as we are always telling the neighbouring parishes who are still paying off their instalments to Wells & Co. And staggeringly it worked. We planned, improvised, trained, made mistakes, worried, and occasionally remembered to pray—and our parochial income trebled, just as the C.I.B. books prophesied it would.

For a few weeks we were very pleased with ourselves. Then we began to realise that *that* was all that was going to happen. More money—nothing else. We had read that a Christian stewardship campaign could do miracles in the life of a parish. A survey in *Church Illustrated* some months ago showed how campaigns in the Bournemouth parishes increased the congregations: “better than a mission”, one incumbent is reported to have said. Maybe the people in Bournemouth have a more sacramental reverence for money than we have, for our folk haven’t followed their commitments to church. We preached and argued and wrote that stewardship involved the right use of Talents and Time (especially on a Sunday) as well as Treasury, but the people who responded to the campaign sneak their pledges into the church box when no one’s about and vanish like ghosts. We never see them. If our bank balance is comfortable, our spiritual deficit is appalling. What God have we been worshipping?

“Follow it up with a mission, old boy”, say those who know. “Turn your trained visitors on to a spot of real evangelism.”

The older members of the Church rhapsodise the suggestion (“I remember Father Bull coming down when I was second boat-boy . . .”), but we are not so keen. We have experienced several parochial missions since the war. Fr. Hoey could “go quickly and tell . . .” dramatically and successfully, but not many others can. We can remember mission services with a congregation of the faithful listening to the old, old story and only a handful of “outsiders” mingled among them. The score at the end was a few first confessions and a few adult confirmation candidates.

The plain fact is that in most cases the traditional technique of the parochial mission fails wretchedly. Jehovah’s Witnesses have spoiled the opportunity of a reasonable talk on a doorstep, and the

vicar's letter and mission leaflet are but one of a dozen communications pushed through the letterboxes of suburban England every month. Torchlight processions have some entertainment value if the children haven't gone to bed, but the masses prefer to see and hear about religion on the TV in the cosiness of their own homes without the embarrassment of a personal participation in a mission service.

In contrast with the mission the technique of the stewardship campaign worked splendidly. The dinner bound them into a happy *koinonia* that few have experienced before. Perhaps the technique succeeds because it starts with people where they are—gluttonous men and wine-bibbers. You don't invite a man to a mission service, you feed the brute: the Church marches with his stomach instead of racing ahead of his soul. Could the technique, we wondered, be adapted to the needs of the parochial mission? After all, if you invite a man to dinner and tell him it's his duty to give regularly to the Church, surely you can invite him to another dinner and tell him he has a duty to be at Mass every Sunday and Holy Day?

One snag is that the message of a mission is longer than that of a campaign. In a campaign you put across one point. In a mission you give an outline of the Christian Faith in a fortnight. To serve dinners for two weeks is more than most parishes can bear—in more senses than one. But the idea of using the dinner as an introduction to a mission has distinct possibilities. Instead of mission services it could be followed by a series of after-dinner meetings on a large but informal scale. The Community of the Resurrection and others have used "shoe parties" for some years as a method of evangelism, in which groups of people are invited to listen to a talk on some aspect of the Christian Faith and discuss it afterwards over light refreshments. Our meetings could be called "parish coffee parties".

Here is our plan, then, for a "Christian Living Campaign":

The Preparations

Invitations are sent as widely as possible to a dinner to mark the beginning of the campaign. They are followed up by hostesses (Church women) who explain that this is a sequel to the stewardship campaign and has nothing to do with pledging more money!

In the meantime the men who acted as the canvassers are now trained as "hosts": their task is to mark down a certain number of

those who attend the dinner and be prepared to make friends with them at the coffee parties.

The Dinner

This follows the same lines as the dinner in the stewardship campaign, except that this time the missionary is introduced and the Christian challenge presented. The guests are invited to the coffee parties on the evenings of the following week or fortnight.

The Parish Coffee Parties

These are organised in the parish hall to cater for as many of the guests as are likely to come. If possible the guests sit at smaller tables with their hosts and hostesses. The missionary gives his address, illustrating it with pictures or a dramatic production. When coffee is served, the hosts encourage their guests to discuss the topic of the evening. Bookstalls, question-boxes, opportunities for private interviews, etc., are all arranged.

The Farewell Service

At the end of the week or fortnight the guests are invited for the first time to attend a service in church to say good-bye to the missionary. This might well be an evening Mass with commentary, at which resolutions are handed in.

The Follow-up

The hosts visit their guests in their own homes with the object of making themselves available for further discussion and trying to shepherd them into a period of more formal instruction, confirmation and the communicant life.

There are plenty of snags, of course. The campaign would be more expensive than the traditional parochial mission. A lot depends on the atmosphere of the dinner, which must be friendly enough to encourage the guests to return for the coffee parties. More is demanded of the Churchmen who take part as hosts.

But if Churchmen have more time and parishes have more money today, isn't this one of the ways in which those assets ought to be used? At least, a Church dinner and coffee party have good New Testament precedent as a method of evangelism—Our Lord did much teaching over the table. The old methods are dead. Perhaps Wells & Co. are showing us a new one—the converting power of the *agape*!

After Stewardship—? (2)

WILLIAM PORTMAN

The professional fund raisers woke the Church to the long-buried Scriptural truth of Christian Stewardship. It was an expensive awakening, the price that had to be paid for years of neglect.

Now comes the question: "After the professionals—what next?" Stewardship must be continually taught and practised, regular canvasses must be conducted. For this, trained leadership is required, and the objectives must be reached without the astronomical cost of the professionally-directed canvass.

Canada, which learned its Stewardship lesson earlier than England (but in the same expensive way) has met the need for continuing emphasis with a unique, co-operative effort known as the Sector Projects. Developed by the Stewardship Committee of the Canadian Council of Churches, Sector has spread from a one-area "pilot" project in 1955 to reach into all parts of the Dominion from coast-to-coast, involving more than 2,000 congregations.

Financial gains from these projects have averaged about thirty per cent; some have been spectacularly higher. Gains in personal commitment, harder to measure, have also been high. Cost, exclusive of postage and the congregational dinner, averages about \$100 (£36) for general expenses, plus \$35 dollars (£13) for each 100 families to be visited. A close study was made of four Churches and costs were found to average about 66 cents (5s.) per family.

What is Sector? It is an association of congregations in a given area for the development of the Every Person Visitation. The area, or Sector, may be part of a metropolitan community, a whole city, or several adjacent small communities. The close proximity of English towns, coupled with the heavy population density, could simplify organisation of Sectors here.

Each congregation develops its own programme, sets its own objectives, educates its own members, and trains its own visitors. Sector directors and counsellors are trained at regional schools held annually across Canada; they in turn train key personnel from participating congregations at joint sessions. The congregational leaders then train their own groups, with help and advice always available from the director.

The "intensive" stage of a Sector lasts ten weeks. During that period about 40 per cent (more in smaller congregations) of members will be directly involved in the work.

The programme, or proposal, for the coming year is developed, not by just the top office-holders, but by persons representing every group and organisation in the parish. At meetings and discussions, searching examination is made of local needs and outside obligations, and the proposal formulated. Because of heavy emphasis on missionary needs, "outside" giving has shown a healthy increase.

Resources of the congregation are estimated, not by so-called "experts", but by a representative group from the congregation itself—about 10 per cent. They work to a tested plan, which gives quite accurate forecasts. Estimates are anonymous and confidential.

After the proposal is examined in the light of estimated resources, and if necessary, adjusted, it is presented to the whole congregation in a four-page coloured brochure. This attractive promotion piece is mass-produced by the central committee, with blanks left for local printing and pictures under the headings: "For our Canadian and World Church", "For Our Pastoral Ministry", "For Our Worship and Service", "For Our Church Property", and "For Our Christian Education". Under each is a short budget summary.

The proposal is submitted to the people at the Congregational Dinner, when it is adopted by all members.

Visitors—about 28 per cent of the number of calls to be made—are asked first to sign a "pledge" of talent and time. Each makes his financial pledge before the general visitation. They are trained, then Commissioned on Visitation Sunday, when all parishioners are visited in the one afternoon.

With Sector, emphasis is heavy on the "follow-up", and not only to ensure fulfilment of pledges. "It is here", says one booklet, "that the discovered riches of the congregation in numbers and in talent are carefully directed into full employment in the life of the Church."

The Rev. Sterling Kitchen, secretary of the Sector committee of the Canadian Council of Churches, comments: "It is a great day when men go out for money and they come back with men—men who bring their money, their talents, their abilities and their time and lay them on the altar of their Lord and Master Jesus Christ. And when they do it, not in isolated instances, but as a general pattern across many denominations and across a whole country, the whole Church is moved forward."

After Stewardship—? (3)

R. E. M. VICKERS

Many of us are sick to death of hearing about Christian Stewardship. The 1958 Lambeth Conference commended it in Gospel terms, but in practice it has all too often been a money-raising "gimmick". It was comforting to read Brian Rice on the subject in September's *PRISM*, and, more recently, in *Time and Tide*. At least, some of us now know where God comes into the business, and how.

At the parochial level, one must cut one's coat according to one's cloth. Many parishes are in financial straits, and some are apparently ready to try any method of making money, from Christian Stewardship to tombola. But even if a parish will go to any lengths, or depths, to raise the wind, it will also make every effort to stop the draughts too. Economy is the daughter of necessity, and parochial needs may frequently have to take second place if the Diocesan Quota is to be paid. In the event of some catastrophe, such as a burst boiler or a collapsed organ, a special appeal has to be launched.

Systematic and sacrificial giving would end much parochial worry about money, and no-one in their senses decries true Christian Stewardship. All the same, one could wish that the forced economy practised in parishes was more in evidence at higher levels. The *attitude* of careful spending seems lacking beyond parochial boundaries. For instance, a northern bishop (not a diocesan) is said to have spent £800 on a cope—it was not mentioned whether a mitre was included. This is not to suggest that official funds were used for the purpose: it is only mentioned to illustrate the lack of economy in higher quarters.

The ordinary parish priest, to whom economy is often second nature, sees various examples of money-wasting at diocesan level. In a certain Midland diocese several hundred invitations to attend a special service in the cathedral were lavishly printed in episcopal purple, and posted in sealed envelopes. The printing was unnecessarily handsome, but at the very least several hundred pence could have been saved by sending the invitations in *unsealed* envelopes. This is relatively insignificant waste—but it is indicative of an attitude of thoughtless spending.

On the other hand, the rising administrative costs of the Church

Assembly are far from trifling. One would have thought that some economies were possible somewhere. Is it really necessary to print such detailed minutes, with their consequent high postage? Many parish priests have pronounced a private Communion over the parochial return in triplicate, with all its nonsense about the number and age and sex of the Sunday Schools, the choir and the bellringers. How much does that little lot cost, we wonder? Would the Church of England suffer grievously if these forms were abolished?

There is now a proposal to found a new theological college. Though some of the money may have to come, ultimately, from parochial level, there is, apparently, some "central fund" available. The principal of a long-established theological college told me not long ago that financial difficulties threatened the college with closure. One may well question the economy of founding (and maintaining) a new college, when the Church cannot, or will not, maintain what is already founded.

Another resolution of the Lambeth Conference referred to "the numerical inadequacy of the ministry", and said that "nothing less than a wide response in terms of vocational dedication to the ministry will meet present needs and provide for expansion". But as with money, is the Church practising economy with the manpower already available?

When a friend was ordained priest last Trinity Sunday, an amiable young man in sports jacket and flannels acted as usher to the general congregation. He was the Diocesan Youth Chaplain. While not condemning Youth Chaplains as such, is such an appointment, unless held with a curacy or cure, "vocational dedication to the ministry"? The same criticism applies to other kinds of chaplain when their main function is not a priestly one. But do Youth Chaplains have to be young priests with a semi-canalised Teddy-boy streak, who serve one curacy, and then are allowed a roving commission, doffing their collars, if not their Orders, and becoming "one of the boys"? How can loose attachment to a cathedral staff be "vocational dedication to the ministry"?

There are also too many "office-boy priests". Allowing for the fact that they frequently "help out" in some parish at the week-end, they were not ordained merely to "help out". Perhaps there are some administrative posts which are better held by priests than laymen, but could not some of these clerical jobs be done by clerks *not* in Holy Orders? There is, of course, the Vatican's example in this

respect, where "all but the junior clerks are Monsignori", but is that the point? The appointment of an Executive Officer for the Anglican Communion was undoubtedly an imaginative one. Bishop Bayne's appointment was criticised by many on the grounds that an able layman could do it, rather than "waste" a bishop. May one respectfully ask how many specifically *episcopal* acts Bishop Bayne has performed since he relinquished his see?

The Church needs more money, and more priests. Every effort must be made, we are urged, to increase the supply of both these commodities. To a simple parish priest, harassed by parochial finance, it so often seems that money is wasted at higher levels. He hopes and prays for an occasional vocation, and tries to show the priesthood in terms of sacrificial dedication: and then along comes some fathead who wears his priesthood lightly, and behaves as if he had never been ordained at all, and a boy becomes puzzled, if not disillusioned. Of money and men we may well ask "To what purpose is this waste?"

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The Hundredth Archbishop of Canterbury

ROBIN DENNISTON

(reprinted from "Time and Tide", 20th January, 1961)

Last week I had some business to discuss with Dr. Ramsey, so I went to see him at Bishopthorpe, the large manor house a mile or so outside York where Primates of the Northern Province have made their home for many centuries. (It was in Henry IV's reign that one Archbishop was tried for treason in one of the state rooms and executed in a field within sight of the house.) Today Bishopthorpe is not the scene of such high dramas; the main rooms are kept for parties, and the Ramseys live in a wing of the house built during the Cromwellian period. The river Ouse flows yellowly alongside the garden, and the bleak landscape of a Yorkshire winter is offset by the elaborate eighteenth-century façade.

Ever since the Coronation Dr. Fisher has become a well-known public figure; cartoonists have easily and happily identified him; his sayings and doings are part of the nation's news. Dr. Ramsey, on the other hand, is virtually unknown outside church circles; what is commonly said of him is that he is very theological, he is very High Church, his mind is too subtle for prophetic utterances, he has, in terms of public glory, missed a number of tricks. In the afternoon of my visit, after lunch with his charming wife and small, obviously devoted entourage, he talked very frankly about himself, about the future of our part of the Catholic Church in our lifetime.

His basic presupposition is that he and we all are under the obedience of God, that it is God who decides and for us to make ourselves willing and effectual instruments of His will. This may seem a supreme example of the archi-episcopal *cliché*, but it has a profound effect on the order of priorities he sees before the Church. The life of the spirit and the affairs of the spirit have, for him, a primacy over what one may label the theology of "the-Church-is-mission." He himself, needless to say, is a man of deep, slowly-developing spirituality, he has always been a champion of those who seek to promote retreats and other means of preserving and

developing spiritual life in an unspiritual age. This makes him, on television for instance, seem rather abstracted, not exactly uninterested but somewhat uninvolved, in the big public questions, answers to which, rightly or wrongly, we seek from time to time from our church leaders, often with surprising results. In point of fact, his order of priority—the will of God followed by the obedience of men—results in a very profound concern for the root causes of public unhappiness. But it also results in a series of qualified negatives on many matters that other church people are enthusiastic about. For instance:

Ecumenism: “The word I hate most,” the Archbishop said. He deplores the man-energised attempts to wring apparent unity out of a theologically disunited situation by negotiation or *formulae verborum*. With unity itself he is passionately concerned, but as the son of a Congregationalist father he has respect for Dissenting attitudes and is convinced that other people have their ways of worshipping God which will only become ours (and ours theirs) in the good time of God.

Canon Law Revision: This has exercised the central councils of the Church for several years and looks like doing so for as many more. He is not in favour. It is no good setting a house in order until it is worthy; and at the moment what the Church needs is not reform but a new spirit of obedience.

Disestablishment: He would like to see the Church disestablished and notes a deterioration in the Church’s attitude towards this, as against 25 years ago, when a number of prominent bishops believed this was the way ahead; today even radical spokesmen for reform boggle at incurring the financial and prestige setbacks involved in disestablishment. “But,” he says, “you mustn’t campaign for disestablishment. I wish, rather, that the Church would become worthy of it, would become so annoying to the state that it had disestablishment forced upon it.”

High and Low Church: “If you have to be an Anglican,” he said. “you might as well be High Church.” But he himself is as happy celebrating at the North end, with the Low, as singing High Mass or Benediction with the High. Let them do it their way; attempts to superimpose liturgical conformity may increase the tidiness of the Church but will not promote its worship.

Bishops: Already he believes that our bench today is composed

of excellent pastors, and he is not in favour of every bishop being his own prophet, but he sees the need for the teaching aspect of the episcopate to come into prominence. There is, of course, far too much emphasis on administration; he sees no need for diocesan bishops to be chairmen of the central committees, and would gladly ignore or let lapse much of the existing machinery, which would be no loss to the Church. Instructing in the faith and shepherding the flock—clerical and lay—these should be the prime concern of diocesans.

Language: In recent years he has made a close study of the relation of thought to language, particularly regarding the composing of prayers and the new services on which the Liturgical Commission is engaged. What he sees there he does not like, for there is little evidence that a concern for the canons of good prose-writing inform the authors. "But then I am an outsider," he added with that genial spread of the mouth and downward curve of tremendous eyebrows which a generation of clergy now imitate as realistically as schoolboys used to imitate Sir Winston.

When it comes to the sort of public issues on which we look to bishops to speak their mind—Apartheid, *Lady Chatterley's Lover*, H-Bombs or strip clubs—his views are well left of centre, sometimes surprisingly so, but since on every issue he has made up his own highly complex mind, and bearing in mind his constant sense of being under the obedience of God, and waiting upon Him, his public statements on such subjects have often been too obscure or complicated to command the attention they deserve.

Underlying all these issues, he believes, is the present spiritual and political state of our country. And it is here that the Church can, and must, give a lead. He believes that the future of Christianity, in this country and throughout the world, will depend simply and solely on the degree it can bring help—physical and spiritual—to the underprivileged and underfed of the world's present population. This, in itself, is a precise and electrifying formulation of the "Church-is-mission" theology, since it recognises that the making of converts as a total object is inadequate and also that the Church's own health will be disastrously affected unless such mission is attempted. For it is only by trying to help other people that help can be brought to our own serious spiritual condition.

When I asked how, specifically, he could contribute to this, he

showed how he has only slowly and gradually become aware both of the need and perhaps his own capacity (he is extremely diffident but has the self-knowledge not to underestimate himself) to give direction and, under God, leadership in this sphere. The Bishop of Llandaff, a Celtic Christian of whom the Church and the world will hear a great deal more, is also working in this field, and, from what the archbishop said, we may expect that, in speeches and through ginger groups and however else these things are done, some positive steps will be taken to divert the country from its obsession with its own material well-being to the plight of others, and the Church's preoccupation with its services and laws and clothes to the spiritual deprivation of those outside it, and in.

The subjects over which the Archbishop ranged were very varied but underlying them is, quite clearly, a basic singleness of belief and purpose and a formidable and determined personality. Dr. Ramsey stands, quizzical, enigmatic, watchful, waiting with patience and dignity for the indication of the will of God, for a Christianity which superficially is less involved in the blow-by-blow fight of the world with itself, which knows that the plans of men are not to be set up against those of God. Many thoughtful Christians, who have listened with respect to the Christian socialists of an older generation and the ecumenical strivings of others, have been forced back upon the fact that our religion is firstly a matter of the spirit: "I waited for the Lord; he inclined unto me", that is the order of events. It is not what the secular press demands of the Church—but that demand may have to go unheeded; it does not, of itself, command the world's headlines; but it is true and right and because of this most truly effectual in the world.

“I believe in the Holy Ghost”

OLIVE PARKER

It is an easy game to make a list of the things wrong with the Church. It is rather more difficult to suggest ways in which they could be put right, but a list of reforms would not be hard to come by—disestablish the Church of England, put a plain altar in the centre of every church, do something intelligent about the Prayer Book, adjust the training for the ministry to modern conditions, have more worker priests, more money for clergy, more poverty for Christians and so on. What seems almost impossible is to know how to start on bringing the reality of one's practice of religion in each various worshipping and working situation more into line with the Christian revelation.

The difficulties are manifold. Do we throw in all our weight behind one reform and push for that, or do we seek to fight on all fronts at once? How can a layman get his vicar to see the importance of this or that reform when he seems immersed in keeping the establishment going? How can an incumbent persuade his people that his ideas are not just new brooms sweeping clean and that they matter, even if they result in his lay people changing habits of a life-time? How can the one or two who care in a congregation for liturgy, say, or for a new approach to theology, get any further when most of the faithful have not the first idea what they are talking about, and the more they try to explain, the less seems to get across? How can anything radical be done with the Church when it seems so set in its ways that it will take at least a generation to get the matter on to a Church Assembly agenda?

These questions may seem at first glance entirely procedural—to be matters of technique and method. I am convinced however that they stem from something much more fundamental, from a widespread failure in theology. If we had a living faith in the Holy Ghost, we would be seeking ways in which we could find the will of God in each situation and be playing our part in helping it to happen.

This article does not set out to be a treatise on the nature of the Holy Spirit. It is more concerned with bringing Him from the more remote shelves of theological libraries to the sphere of practical politics. He was an everyday factor in the lives of Christians long

before He was a subject for metaphysical speculation. Those of us who ache for "something to be done" about the Church need to consider putting ourselves in the hands of the Holy Spirit so that He can take action through us. This would at least save time; His will prevails in the end but it can be held up by the wrong things being done by well-meaning people or by the right things being done at the wrong time or in the wrong way.

There would seem to be five pointers to those who would practise finding the will of the Holy Spirit—and it is an art that has to be practised by trial and error in this imperfect world by us sinners:

1. It is a corporate activity. The Holy Spirit dwells in the Church and, while He speaks through individuals, His power can only flow freely when Christians are "with one accord in one place". It is worth re-reading the Acts of the Apostles if we need to be convinced of this. There must be ways found for Christians to seek His will together, to give themselves a chance of arriving at a common mind with others who share their concern for any particular situation, parochial, vocational or over some aspect of the Church's life.

2. There must be the discipline of listening. Together, in corporate silence, a few Christians, who are responsible for a particular piece of work, keep silence for a space. They are very unlikely to be vouchsafed a shining, perfect solution to everything while on their knees, but they have the assurance that the Lord is with them, the two or three gathered together. It might be more productive than Church meetings that begin with the collect for Whit Sunday and then rush on with everyone plunging into the defence of his prejudices or the riding of his pet hobby-horses.

3. There should be a corporate searching of the scriptures against a background of particular problems or a given situation. This will supply the signposts to sort out the essentials from the inessentials and help to get priorities right.

4. The corporate mind of the Church can only be arrived at with each member bringing his intelligence and experience to bear on the issues before it. At a time when the nature of small groups is being explored in many fields, the Church is too often content to carry on doing things because the parson says so. The intellectual should be made to make his approach to any matter clear to the less coherent person, who is equally a member of the body. The devout can enrich the actions of the practical. The reformer can stir the

conscience of the placid. Each contribution is of equal value in arriving at the common mind on any matter or deciding on a course of action.

5. The members of any group of people which is trying to behave as the Church should be committed to this way of doing things. When a decision has been made, each member should be convinced that it is the work of the Holy Spirit showing the next step ahead, and must be obedient to it, even though it may not be according to his own inclination and interests. Faithfulness to what is to be done shows that the Church means business.

This sort of thing may sound cumbersome and complicated, but those who have practised it testify that it becomes a liberation over the years. It is possible to exchange the cry, "I would do what is right if only I knew what it was", to "This is what we must try to do." Seeking to know and to do God's will within a small group of believers can spill over into all one's activities. Guidance is no longer a rude word applied to those who take a mechanical view of the thing, like working a spiritual electronic brain, but becomes a real source of energy. Something of the sort ought to happen if we are honest. The Creed only too often should, to fit people's real attitudes, read:

"I believe in the Holy Ghost, a useful device to underline anything I want to get done, and showing Himself on rare occasions such as baptism, confirmation and the ordination of priests, when He is somehow connected with the bishop", instead of:

"I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified."



The value to the spiritual life of a “quiet time” each day has been remarked by many writers; but to most Christians it remains an ideal, rarely achieved, because of the busy lives we live in a busy world.

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Will ye not watch and pray one hour?

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Equality

Being part of a sermon preached by Robin Denniston in the Chapel of Gonville and Caius College, Cambridge, on 6th November, 1960.

Take a field, which many of you will be encountering in due course, and that is working in a firm, in whatever capacity, as a trainee for management, perhaps the boss's son's friend, as a potential director or simply as an office boy, or industrial apprentice. What matters often far more than the quality of your work is your relationship to the foreman or the boss, or the boss's family, or to whoever it is who wields the influence in your part of the world. This is not said in bitterness, it is simply an inescapable fact of the commercial, industrial and professional worlds. Anyone who has been on a firm's annual outing will see the process at its most naked. The cult of success and prestige, on which the whole of the upper-crust of commerce and communication is based, is a religion served zealously by all those who want to get to the top. And those who are not interested in ambition and getting to the top are not likely to be reckoned unworldly idealists, they will be written off as failures. However idealistic you may be, the accusation of simple failure is a hard one to bear. In this status-society equality is a meaningless concept, the last refuge of those who have not made the grade. Getting on can usually only successfully be accomplished at the expense of other people, though there are degrees and layers of ruthlessness and it is not always the most obviously ambitious person who succeeds quickest and most effectively. The attitude of "who's up and coming? Who's going downhill?" can quickly lead to total breakdown if you are both identified with it and also not doing very well at it. Your relations with those who would otherwise be your friends are conditioned not simply by the relative positions you both occupy on the status-scale but—since the essence of this type of life is movement so if you're not going up you're going down—*by the relative directions in which you are the moment tending.* Equality, which would here mean the valuing and appreciating of each person for what they are and not for their current status-value, is explicitly denied and almost impossible to achieve. All this may sound like an old-time indictment of the wickedness of modern life, but this is not my object. I am reporting on a situation which I

know exists. It does permit the practice of certain virtues but the situation with, as it were, commissioned officers in industry, commerce and the professions is similar to that of industrial ratings; we are both, we are all conditioned by the economics of our society. We are not likely, of ourselves, to be able to change this. But we are able, on a "you-in-your-small-corner-and-I-in-mine" basis to try to lighten the load. We can, and because we are Christians we must, try to import into the jobs we do and the society we move in, the implications of the equality which we believe Christ taught and sought. How?

First we must recognise that equality is not a *cliché*, a normal condition of those who live in Western Christian democracies, but a revolutionary ideal to which we must try and tend, while admitting at all times our failures. Secondly, we must define it as a practical programme for our own lives; in somewhat this manner—it is something like the Kantian ethical imperative—to treat people as ends and not as means; it is something to do with appreciation, the appreciating of each person for what they are, the enjoyment of their company and if they ask for it the sharing of their problem, their despair or their unsettledness; it is the spending of time with people who may well be no use from a career and promotion point of view.

The balance is difficult to achieve for it does not necessarily involve either turning your back completely on the rat race—for even that is part of God's world and to reject it is to reject the human souls caught up in it—nor to ignore those who are identified with it or those whose friendship and interest would be advantageous to you. One must achieve some measure of identification with the world and its standards, that part of it in which you find yourself; the next step is to find a balance and keep it. It is no good for most of us to seek to change the world by violent means, to force the pure gospel concept of equality on a world which does not subscribe to the gospel. One must be closer in spirit to those Roman Catholic monks by Lake Tchad who lived their community life amongst the local people and at the end of their lives were content to find they had made about two converts. One must not reject promotion if it comes or necessarily opt for lower status if the choice of a higher is offered. The degree of involvement in the process of the race is a matter for individual conscience and decision; what is necessary is an awareness of the complexity of the problem of being a Christian in a non-Christian

society; and self-awareness of one's own feebleness and strength as well as of one's own Christian obligation. For some few the way of the martyr and reformer will be the right way; but such people are not many. For most of us the way may be equally difficult and much less spectacular, with results which may seem non-existent. But it is not at results that we are bidden to look.

An early line of Auden's comes into mind—*We must love one another or die*—and this might almost be our text for the problem of being (it is a Christian *cliché* much used by bishops at confirmations but contains the essence of the matter nonetheless) in the world but not of it. I take these two commands—to love—which is normally to care for and appreciate—and to achieve the balance between identification and detachment—as basic for us all. And the alternative is death. It is a hard and not very glorious road to which the commandments beckon. And it is closely connected with equality—the equality of all souls in the eyes of God and the practical implication of this.

The practical implication is simple; but not often recognised by those much given to the use of the phrase; it is this. If as we believe God dwells in us all then it is not enough to assure ourselves of the equality of the lesser breeds, black, khaki or white, in the next world; it is necessary to live out our equality with them (which is a slightly different way of looking at their equality with us) in terms of *sacrifice and love and self-knowledge*. You can test whether these are mere formulas of words or real when you watch yourself sucking up to the managing director's daughter, or see how interested you really are in whether the office cleaner had a good holiday or not; and whether you are prepared to be seen being friendly with a fellow-executive who, it has been hinted, has not made the grade; and when you watch the attitude of other people varying with your own varying position on the status and promotion scale. The instances may be small, but they could be multiplied endlessly, and in the choice between the way that is Christian and the way that is non-Christian is the choice between loving and dying. And now to God the Father, God the Son and God the Holy Ghost be ascribed all might, majesty, dominion and power now and ever.

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MACMILLAN

The Archbishop and the Camel

F. P. COLEMAN

What *did* the Archbishop say to the camel? The beast itself showed undoubted signs of interest—of hope even—as it contemplated the Primate's monitory index finger. Maybe it was no more than a wistful conversation about needles and that sort of thing. In any case, the camera tells us more about this interesting meeting than the reports of special correspondents. The sun shone down upon the Archbishop, casting his shadow upon the camel's fore-quarters; and in that shadow the successor of the Apostles clearly bears a pair of Mephistophelian horns. Already in England there had been some foreknowledge of this revelation. Anxious deputations had made their way to Lambeth and were not fully calmed by the assurances they there received. After all, what kind of courtesy is it that would take a man to Babylon? What, indeed, would Etheria have said to all this kissing of rings, and drink and chocolates in holy places?

Doubts seem to have risen in other quarters, too. As December drew near, Michael Wall reported in the *Guardian* that the Vatican was proceeding with extreme caution in its arrangements for the Archbishop's visit. Little was to be seen or heard. There were to be no photographs of the audience, no reporters, no press conference. After all, there was nothing new in such a visit. Dr. Dibelius had been received by Pope Pius XII in 1956. Moreover, protocol must be observed. There are official visits and private visits. The Archbishop of Canterbury was making a private visit, and private it must be.

All this is very puzzling, no doubt, but the bewilderment arises from a false image of Rome which affects the thought of Roman Catholics and other Christians alike, and which has probably been strengthened by the presentation of papal functions on our television and cinema screens. St. Peter's gleams in the morning sun. From some more distant points in the city the dome, though firm and unmovable, seems more of the sky than of the earth. From the

Piazza thousands pour into the audience or canonisation, or what you will, and the Church of their allegiance is like the building they enter: solid, serene, unchanging, united and big enough for all who come. Maybe your pocket will be picked or your handbag stolen, perhaps by a lady in a nun's habit. "But that", as the late Fr. Fynes-Clinton is alleged to have said, "is just an old Catholic custom". So with Holy Church: all is at one, calm and decisive. A voice speaks, a decision is made, orders are carried out with unquestioned obedience. You glory in this or are repelled by it. And if you think this is over-simplified, you will not find much support in the reporting of the popular press, which presumably pleases the people who read it.

There is something of a broad and general truth in this image, but it certainly bears little relationship to Roman administration. In relation to the Church at large, Rome stands for centralisation. It is a seat of judgment, a court of appeal, a home of decision. The visitor, on the other hand, forms quite a different impression of Rome itself. He finds almost a series of worlds, in which many of the inhabitants make little or no contact with those engaged in other spheres of activity. Life is too full. There are social contacts, gossip and chatter, but for many of the secretariat the other worlds must be taken for granted and not explored. At higher levels a wider view must be taken; but then you remember that Rome is concerned with the whole world. Even the Lambeth Conference Agenda looks trivial compared with the business transacted daily by the congregations and councils in Rome. This gives rise to a difference in perspective which surprises, and possibly even piques the Anglican visitor. People in England often ask, "What do they think about us there?" Often the answer simply is that they don't. They have no time to. Attitudes are frequently of necessity borrowed. One man will adopt the Spanish view that there is no religion at all in England, apart from Roman Catholics about whom they have their doubts anyway. This view is not, incidentally, confined to Rome and Spain. A young Austrian visitor to London this year asked if there was a Roman Catholic church in London. Others hear of Catholic practices among us, and assume wrongly that the Church of England is ready for taking over.

In recent years the Pope has become increasingly a centre of popular interest, and much has been written about his influence and that of the papal *curia*. One man cannot possibly give his mind

fully even to those decisions which require papal sanction, and Rome is influenced a great deal by the Pope's own conception of his office. In this respect there is a remarkable contrast between the present Pope and his predecessor. Pius XII was aristocratic, reserved, and not easily approachable. His idea of the papacy was an exalted one, as was evident from his conduct on the more dramatic public occasions. He liked to concentrate power in his own hands and make his own decisions. Consequently, he could by his personal intervention ensure a certain continuity and uniformity of policy in those matters which were of particular interest to him. Again, consulting relatively few of those round him, his limited choice of counsellors would help to preserve a measure of consistency, while ensuring too that the voice of the Pope was heard.

By contrast, John XXIII holds a more "constitutional" view of the papacy. In Rome today "collegiality" is a popular word. The Pope is Bishop of Rome, a bishop among bishops, and he takes a great personal interest in Roman affairs. He is not liberal, as some people mistakenly think. In some respects he may be more conservative than Pius XII; but he has a sense of history. He was properly installed in the Lateran, which is his cathedral church in Rome, and frequently attends functions there. His visits to the basilicas and stational churches, and participation in such public functions as the Corpus Christi procession are now an acknowledged part of Roman routine. Even more significant is the fact that, early in his pontificate, John XXIII convened the first Synod of Rome since the Council of Trent. The legislation promulgated at the Synod was conservative in character, but the convening of the Synod is a clear indication that the title "Bishop of Rome" is no empty one. There was, of course, no place for the laity in the Synod, but it is understood that at least one group of "intellectuals" was invited to submit material for the consideration of one of the commissions.

As a constitutional Pope, John XXIII seems to prefer traditional methods of administration. He has restored regular consultation of the cardinals who, of course, exercise great influence in the various congregations. This may account for certain apparent contradictions in the present working of the curial system. When few were consulted, few exercised much direct power. Wider consultations means more power for all, whether liberal or conservative in outlook. Consequently, opposing trends may be discerned, according to the temperaments of the cardinals concerned. Similarly, when some

noted ecclesiastic dies or gives up an office, his successor may introduce changes of policy, not necessarily in a "forward" direction. The position is complicated yet further by the overlapping which inevitably occurs in a system of administration occupied with the whole vast field of Roman Catholic activity. Some of the interim changes affecting administration of the sacraments touched on matters governed by Canon Law, but the new regulations were not issued by the Canon Law Commission. Nor is it always certain where authority lies. Vatican Radio is a case in point. A news editor must be able to act quickly in his assessment of reports he receives, but he is liable to error, and it certainly cannot be taken for granted that the voice of Vatican Radio is always the official voice of Rome.

Just what weight must be given to personalities in any particular situation only those who live and work in the system can say with accuracy. That they do count is axiomatic. Roman ecclesiastics are human beings, just like our own. Due allowance has to be made for prestige, whether of persons or offices, and contradictions and inconsistencies arise from such considerations as this. M. Peyrefitte may have exaggerated the intrigues and scandals, but there is truth in the picture he gives of very human people occupying positions of responsibility in the Lord's vineyard. And whose hands are clean? The Roman scene has the advantage of being more colourful and picturesque, but the same foibles and weaknesses are discernible in our own beloved national church, though they are obviously much less wicked when cloaked with Anglican respectability. In Rome, nationality counts for much. An Anglican convert once remarked that you are English first, so far as relationships in Rome are concerned, and then Roman Catholic or Anglican, as the case may be. The welcome they give to English visitors at the Venerable English College—the ancient hospice for our countrymen—is one of the great pleasures which Rome has to offer. Language matters too. Someone has suggested that, while "liberal" books written in French are condemned, the Germans get away with the same kind of thing since fewer people know their language. If this is true, there should be hope of great advance in Holland and Hungary. The Pope, of course, has lived in France and speaks French fluently, but this has not weakened the influence of conservative reaction to the liberal experiments associated with the Church in France.

There can be no doubt as to the personal influence of the Pope himself, and there is something of paradox about this. By contrast

with Pius XII, John XXIII has brought the papacy down into the Church, and in doing so has restored a truer sense of hierarchy. Yet he has lost nothing. Already he has caught the imagination of the world, and not least because of his interest in people. One has the impression that there lies behind his desire for unity a strong feeling that *people* are separated and must be brought together. So far as his separated brethren are concerned, his contacts have been mainly with the Orthodox, and a keen interest in Orthodoxy is evident in his conversation. Yet he gives his time generously to Christians of other traditions, and not least to Anglicans visiting Rome. Not many people in Rome have an undertsanding of Anglicanism, and detailed knowledge can hardly be expected of a Pope whose concern has largely been with Eastern Christendom. Yet when an Anglican is received in audience, the Pope seems to be asking, "What is this man doing about his religion?" If this impression is a true one, there is ground for hope. As the Archbishop of Canterbury has pointed out, doctrinally there is still a great gulf between the Church of England and the Roman Church, albeit the gulf is not a bottomless pit. We have hardly begun to consider what the real problems are, much less discuss them. But the Church is not an abstraction. It is the Body of Christ, whose members are baptised people living in society, and ecumenical discussion is likely to be barren unless it is founded upon this approach of men to men, and seeks less to justify than to understand. Herein lies the importance of those personal contacts, reported or otherwise. By meeting members of the Church of England, people in Rome are able to observe something of the *fruits* of the religion we practice, and there is evidence of increasing interest in those fruits—notably the revival of the religious life.

Now, in Rome, two men have met, and no amount of talk about protocol can alter the fact that those two men are respectively the Pope and the Archbishop of Canterbury. Looking back on this event, one cannot help feeling that some people in Rome were trying to pretend that Dr. Fisher could be separated from the Archbishop of Canterbury. They are not entirely to blame. The Primate himself sometimes tries to divide himself into three, and then gets the parts mixed, as in his rebuke to the Bishop of Woolwich. All the same, someone ought to have made it clear to Rome that in this country the Archbishop of Canterbury has precedence over the Prime Minister. No doubt the rules were kept for an occasion which fell

within the category of private visits, but people outside understand little of these things. It should not have been beyond the resources of Roman imagination and ingenuity to ensure that a Church dignitary of some standing was at the airport to receive the Archbishop. At the Vatican itself, anxiety about preserving the private character of the visit seems to have been pushed to such extremes as to suggest that the whole thing was not quite nice, and was something of an embarrassment. Of course, the Italian press did talk in an exaggerated way about a "summit conference". Still the summits did meet and talk for more than an hour. The perspective of *Civiltà Cattolica* was hardly less out of the true in attempting to put the Archbishop's visit on a level with other private audiences, such as those given to Dr. Dibelius, Dr. Stockwood, or even the present writer.

Roman administration is highly organised and centralised, and it is not surprising that often the Civil Service mentality triumphs. Keep to the rules and you can't go wrong. If something disturbingly abnormal turns up, treat it as though it really conforms to the normal pattern, and with luck all will be well. The announcement of Dr. Fisher's visit must have been very disturbing. Someone took the responsibility of saying that it would be welcome. There must have been many others who were outraged at the thought of receiving one, of whom even that liberal French newspaper *Le Monde* wrote that he could not be regarded by the Pope other than as "un laïc hérétique revêtu d'une investiture illusoire". Whatever the Pope's private thoughts may be, nothing of this kind is expressed in his attitude towards Anglican visitors. If he calls himself "Servus servorum Dei", he certainly seems to count among the servants of God those Anglicans whom he receives at the Vatican. He is not content to refer to other Christians as "separated brethren". It is his wish that they should be treated as brethren. This spirit is not yet shared by all his counsellors, but it may be that the visit of the Archbishop of Canterbury will bring home to them the folly of their endeavour to drive out the Spirit by frigid formality. The Pope is neither frigid nor formal, and we can assume that the hour-long conversation in the Vatican more than compensated for the fearful and unimaginative approach of those responsible for the Archbishop's reception at the Vatican.

"Here is a day of the Lord", said the Archbishop in his sermon at All Saints', Rome (the only Gothic church in Rome, apart from

Santa Maria sopra Minerva). The Day of the Lord is a day of judgment for all. If the meeting of the Pope and Archbishop encourages Roman Catholics and other Christians to look at each other more sympathetically, it should also move them all to examine themselves more critically. The Pope has already given a lead by warning the bishops and clergy of Rome against excessive practices in connection with the cult of the Madonna and the saints. Tradition unchecked by Scripture and scriptural theology debases religion. On the other hand, the rejection of tradition leaves the Scriptures at the mercy of private interpretation and so undermines Christianity, which is essentially a common faith. In the field of Church relations, we can do much by resisting the temptation to attack other forms of Christianity, seeking rather to understand, and if necessary acknowledge, the shortcomings which lay us open to attack. We may feel the need to condemn the attitudes and actions of others, but we shall go further if we try to discover why they think and act as they do; and for this an ever widening circle of personal contact is necessary. When separated Christians meet, pious phrases about brotherhood have to be translated into Christian action. We must behave as brethren, for, as Pius XII said when referring to a group of Anglican pilgrims at St. Peter's, "We are all the children of one Father".

Our Contributors:

Olive Parker is Secretary of the Servants of Christ the King.

Robin Denniston is Robin Denniston. (For further details see next month's PRISM.)

F. P. Coleman is General Secretary of the Church Union and Curate of St. Alphege, Southwark.

A Church in the Line

T. W. HEALE

I was very proud of my church in the Gun Line and I don't believe there was any other because, normally, the Gunner Padre had to live in the Wagon Lines and could only visit the Gun Line, as he had two brigades of artillery under his care.

I, however, almost from the time I went out, was accepted by the C.O. of the Brigade I was attached to for rations, etc., as a member of the Gun Line Headquarters and this was largely due to an entirely erroneous belief of the Colonel that I was a good bridge player and I, therefore, made a fourth for his beloved game in the evenings. As a matter of fact, I was a very bad player and hated it, but I found out that all the Colonel wanted (it was the days of auction bridge), was to play the hand, so my tactics were quite simple, to make it possible for the Colonel to play the hand and for me to be dummy. This was supremely successful and I spent many happy evenings being dummy while the Colonel enjoyed his bridge.

The second piece of luck was that the Gun Line Headquarters was put in a very large chateau which was too far from everywhere for any Wagon Lines or for any Infantry Base troops. In the grounds of the chateau was a hut which had been put up as an officers' mess when the Front Line was further away, but had now been abandoned as too dangerous. This was the hut that I pinched and converted into a church. It wasn't safe, but it was never hit. The nearest was a shell each side.

I used any garden seats or benches that I could find in the grounds or the house for pews. I used the club fender made in canvas that was in the hut when it was a mess, for altar rails. The shelf from the hatchway into the kitchen became my credence table and the back entrance and its little porch became the vestry. I scrounged all the boxes I could find and got the carpenter to make an altar from them with two uprights each side for curtains and frontal. I had already a little frontal my sister had made of very thin silk which I could carry about, and the final stroke of luck was an officer who said he was used to supporting the Church at home and felt he hadn't done so, and would I care for some money for the church I was trying to make? The answer was obvious. With £5 I hitch-hiked to

St. Omer and bought some blue material which made the curtains and the "reredos".

Very soon after I had built it, by a strange chance it was photographed by an official camera unit and was published first in the newspaper and then in a well-known illustrated journal. Also, oddly enough, the camera unit did not come out to photograph it—they came out to take a photograph of a Battery of Field Artillery really going into action.

All arrangements had been made. They'd had a rehearsal and I went out with the Colonel to see the filming of the Battery going into action and firing. Just as we'd got everything ready and the cameras about to begin, up came a German observation balloon. At once the C.O. said, "Cut it out! I'm not going to have the Battery going into action with a German observation balloon watching". So they had nothing to photograph and they came back to Headquarters with the C.O. and me, and as they had nothing else to take, they took my church with me inside it.

That church was of tremendous use. The troops in the Gun Line wanted to come to church when there was a real church to come to with the atmosphere of home. I bought a piano for 200 Fs. An officer in the Divisional Artillery was a professional musician so we had the most wonderful services and, what is more, the chateau being so big, we could move the piano out into a stable where we could hold concerts for the troops—all this in the Gun Line.

The most valuable thing was the love for the church that the men had. It meant so much to their religious life, and I think the supreme moment of my thanking God for its safety came when, for the first time, tanks went into action on our sector. They spent the night before going into action at dawn with us, and the first thing they did when they saw my church was to ferret me out and ask if I could give them a celebration of Holy Communion before they went into action next day.

Do you wonder that I sometimes cry when I think of my church in the Gun Line and all that it meant?

Letter from Hong Kong

MADGE NEWCOMBE

Hong Kong is a place of risk and hope for over three million people, a great many of whom are refugees. Many thousands still live in flimsy shacks on hillsides and rooftops, where fires and floods endanger property and life. Every fire makes more people homeless and dependent upon a space on the street pavements. All large cities have different faces but few have sharper contrasts than Hong Kong. At night, from the Victoria Peak as the moon sprays the bay with silver, when the ferries streak like firefly shuttles weaving Hong Kong and Kowloon together, Hong Kong is indeed a "many splendoured thing". Yet to many who work in the Colony, the contrasts are too great. Whilst many enjoy comfort and richness, thousands have scarcely enough to eat, and work for very long hours to earn enough to survive.

The Christian worker finds himself between these two contrasts, seeing the great need of the many and also the scope for relief which is provided from the many countries of the world who have helped this small Crown Colony. It is a great problem to know where to stop in the handing out of food and relief and where to make a stand so that those needing help are able to find it for themselves in supporting their own families by working. One of the projects of the Council of Social Service has been the setting up of an Employment Assistance Scheme where those who want work can apply, and organisations can recommend those needing work to the Scheme. Of over 900 who applied more than half have been able to find work and many of these had been unemployed for months and almost given up hope. Another project has been to provide cards showing where street beggars and enquirers can go for help and advice. This has resulted in almost two-thirds of the beggars being assisted from street begging and has given them constructive help.

It would appear that there are more Christian missionaries, priests and ministers of all denominations here than anywhere in the world. It has been said that there are almost 2,500. A large number are British and American missionaries, many with a natural interest and knowledge of old China. The missionaries have worked

hard to help the Chinese Christians to build bigger and better churches everywhere. Many feel that in such an acute emergency it is extremely difficult for the Christian workers, and motives and temptations are sharpened. The Churches do much in the actual handing out of relief foods, money and advice. To assist the tremendous needs that so many people create, Hong Kong has for some time used Auxiliary Clergy.

The present Assistant Bishop of Borneo, the Right Rev. James Wong, is well remembered as a brilliant engineer who worked as Superintendent at Holts Wharf; he had many European engineers under his leadership. He was one of the first Associate members of the Council of Social Service and a great strength to the Council. He was the founder Chairman of the Hong Kong Sea School which cares for homeless boys and trains many for work on the sea. Bishop Wong was Mandarin speaking and had the care of a congregation of Northern Chinese from Peking, Hankow and Shanghai, who came from the mainland in 1937. Many times he would be repairing damaged engines and go straight from his work to serve the members of his congregation, administering to those who needed it so much—the Holy Communion.

Bishop Wong was himself from Peking and for 21 years he worked voluntarily as an Auxiliary Priest. Those who know of the problems which face a clergyman in the United Kingdom with the various duties and the many visits and calls he must answer, will understand the devotion which must be required of one who works both as a capable and busy engineer and also as a dedicated priest.

Other Auxiliary Priests include at least two educationalists. One is the Supervisor of the Government's rapidly developing Adult Education Scheme; this involves office work in the day time and visiting Education Centres on most evenings of the week. Another member is a schoolmaster of one of the largest boys schools in the Colony. He has a great gift for speaking both to groups of young people as well as to Church congregations. The parents of the boys in his school have also found him a wise counsellor and friend. Added to this is a talent for writing and he has published talks in book form and even a novel. Apart from the work done day by day as well as the tasks of Auxiliary Priests, these men read books which the Bishop sends to them six times during the year to keep them "alive" in the ministry of the word.

In the field of social work the Holy Carpenter Hostel cares for

young men and gives them a home. The St. Thomas' Hostel also cares for young men, whilst the Settlement in Wanchai, dedicated to St. James, is one of the most valuable pieces of work in the Colony. Each day 207 children are given breakfast daily. Boys are trained as printers and carpenters, and many children find a place to play and learn away from the tiny dark cubicle they often share as home with as many as ten other people.

Believing that to feed the younger generation is one of the surest ways of having healthy citizens, the Bishop and others have done all possible to institute children's meals, and already three schools are giving out meals—they are at St. Thomas' School in the busy area of Shamshuipo, at Kei Oi and at Kei Sun schools.

Much work is done by Christian workers on the rooftops of the Resettlement areas, and one of the few homes for old people is run under the auspices of a retired Anglican priest and his wife.

Many of the best schools in the Colony are rooted in the Church and are educating those who will be the leaders of the future generation. Among all this activity there are many problems. It will always be difficult to separate need and the giving of relief from the giving of spiritual advice, and yet if the two are too closely knit there is the danger of "rice Christians" and the fact that it may be easy to believe in a God who will see that you also get a hand-out of rice, some warm clothes and perhaps a little money, or who may even get someone to give you a job.

Surely the answer is that whether this danger exists or not the Christian who works from a real concern for his fellow men will be more likely to care for the person he tries to help. There is less danger of rushing through thinking of Mrs. Sam Sui as number 63456 with a blue card for which she may receive so much rice, but rather as a child of God, who needs not only food to keep her alive, but also the security which only a deep faith can give.

One of the greatest problems facing many European helpers is that unless they can speak the language of the people which may be Mandarin or Cantonese, or any other dialect, they will be of little use, and the languages are difficult because of the tones in pronunciation. What is needed is trained leaders from the intelligent Christian Chinese themselves who can work for and train others.

Letter from a Laywoman (I)

Sir,

Being more than somewhat interested in the subjects discussed in "Reorganising the Parish", may I ask if the clergy who attend the conference at Oxford have a realistic grasp of the position of the Laity, not in theory, but in actual practice in many parishes today?

In practice laymen have in reality little or no say in guiding their own destiny within the Church. I quote from the *Daily Express*, 18th November issue: "A P.C.C. cannot, of itself, reject a clergyman nominated by the Patron of a Living". Once inducted, the order of services, High or Low, is the sole prerogative of the Vicar whether or not in accordance with the tradition of the parish, or the wish of the parishioners. Some Bishops take custom and tradition into account, but not all by any means, nor are all Vicars honest enough to reveal their trend until inducted when it is too late to do anything about it. The Laity is then, in effect, a plaintiff without a court at all where pleas can be heard, or differences settled, let alone a court of appeal. Yet what would churches be, but buildings in which priests read the lessons to empty pews, without the Laity.

Should we dare to complain, either as private individuals or through our P.C.C. or People's Warden, the attitude of church officers, at *all* levels, amounts to the "brush off", making it abundantly clear that all they are prepared to allow laymen is voluntary work, church attendance, and of course honouring the collection plate, yet they express surprise and concern when people do not take sufficient interest in a church that should be wholly theirs by the Grace of God, not partly so by grace of their fellow men. The welfare of a vicar, providing he keeps within moral and canon law, is the only thing that matters, not in pre-reformation days, but today in what should be according to Christ's concept, a Christian Democracy. Yet how can the discord and strife caused by putting a square peg in a round hole replace love and charity, and the result still remain Christian, or the welfare of one member of what should be a family be considered infinitely more important than that of his brethren while remaining children of the same Just Father?

Can you tell me (1) what hope there is, in the foreseeable future, of unhappy parishes having their viewpoint considered? (2) What can

a P.C.C. do to avoid constant discord, apart from borrowing wisdom from Solomon, substituting Church for child, putting its welfare and good name first, and resigning, when a vicar through extravagances runs the Church into debt, although, in theory, the finances of the Church should be in their hands. (3) Should one stay and obey a vicar, or leave, when his practices and theories differ from those of the Holy Scripture on vital points.

As far as I can see, within my finite scope, the position of the Laity is "Ours not to reason why", despite the fact that He opened the door of His Kingdom to all who are willing to accept Him as their Lord, and invited them in to be the heirs, and His rebuke to the disciples who asked their specific place within His Kingdom.

Yours sincerely,

A LAYWOMAN.

Our Contributors:

The Reverend Theophilus Wingfield Heale ("Tim" to his friends) died last year. He was one of those priests who ensure that through all the muddle and mess that we make, the work of Christ goes on in parishes and schools. He had no great gifts except the greatest—Faith, Hope and Love. May he rest in peace.

Madge Newcombe is Secretary of the Hong Kong Society of Social Service. Within six months of her arrival, she had the place humming. If you have gifts for the refugees of Hong Kong send them to her. She will distribute them quickly, efficiently, and with compassion.

Comment

Our distinguished contemporary *Theology* is publishing two articles by the Rev. Canon Ronald Preston on "Christian Ethics and Moral Theology 1939-1960" in its January and February issues.

We warmly welcome this sign of a move to rescue Ethics from its present position in English religious life and recommend our readers to get hold of these articles. I quote from the first paragraph of the first article:

"Both Christian Ethics and Moral Theology are cinderellas among theological studies in Britain. The only theological discipline more neglected is the Psychology of Religion. It is in keeping with this neglect that Christian Ethics has recently been cast out of the General Ordination Examination of the Church of England. One theologian, on hearing of this decision by the Central Advisory Council for the Training of the Ministry (as it was called until recently), remarked that a Council which thought it more important in the training of the ministry to preserve a third Old Testament paper rather than one on Christian Ethics needed its head examining. In fact one of the reasons which contributed to the removal of the paper was that it was badly taught in the Theological Colleges and badly done by the candidates, so that the loss is less than appears, though it leaves the situation none the less depressing."

C.M. writes:

The habit of cajoling articles dies hard. But I doubt whether one recent attempt will be successful so I must make the point myself. At a party I met a second-generation agnostic couple who were seriously puzzled about having their baby baptised. Asked why they wanted to, they answered quietly in terms of kindness to the child: she would not feel out of it later, and she might even be glad of it. In any case they could probably get hold of at least one godly godparent. In the controversy John Grimwade stirred up two years ago (*PRISM* Dec. 1958) the desire of agnostic parents to give their children the possibility they had missed was hardly considered. What was particularly interesting in this conversation was that it was joined by another couple, Anglicans and *PRISM*-readers. They

were insistent that no bar, no hesitant vicars, no parental doubts, no officious priests, should stop baby Susan being baptised. I sensed the agnostic couple frightened at this zeal. Please pray for them.

R.D. writes:

Arthur Hopkinson, author of Pastor's Progress, died on 20th December, 1960.

The Hopkinsons are a wide ranging and distinguished family with something of the same common qualities as the Foots. One of Arthur Hopkinson's nephews is Tom Hopkinson, formerly of *Picture Post*, and currently Editor of *Drum*, and another is that unlikely prebendal figure, Stephan Hopkinson.

Father Hopkinson himself, known as Hoppy to at least three generations of friends, was the sort of person to go and talk to when you despaired of the Church of England, as he had all the qualities one most admires in a person—courage, humour, intelligence, taste and tact, and above all sanctity—and yet he was never in a moment's doubt that the Church of England was the place for him and us to be in.

After a long service to the Church as a parish priest, he retired to Wareham with his wife and lived in a lovely little house by the river where he entertained a succession of friends, new and old, and served as a curate in Wareham parish. In latter years he had a succession of small heart-attacks; once when he was saying Mass and once at a bus-stop. He used to tell the story of the embarrassment and complications these occasioned with a characteristic mixture of seriousness and fun. He was very interested in death and had a semi-professional relationship with poltergeists which he used to exorcise effectively and, I am sure, compassionately. He was also the spiritual director of more than one spiritual healer. He is in fact the sort of person whom English ecclesiastical historians tend to sentimentalise over and imply that such a person no longer exists. But it is as certain as anything that he still does exist and that he is around somewhere, having laid aside his rather large, well-built body, but otherwise wholly recognisable.

As Roger Lloyd wrote in the *Church Times*, "Thanks be to God for the life of his servant, past, present and continuing".

R.D. Writes:

PRISM readers might well be interested in the activities of the African Music and Drama Trust which was initiated by Father Trevor Huddleston, C.R., and master-minded for sometime by Father Martin Jarrett-Kerr, C.R., in Johannesburg.

It now has a London set-up which is currently planning to raise £50,000 to endow a School of Music and Drama mainly for African students in Johannesburg. The school is already in existence with over a hundred pupils, excellent teachers, poor equipment and no financial reserves. Most pupils want to learn jazz instruments, and at the moment there are no takers for string classes. But in Africa there is not the same distinction between classical and jazz as there is in the West, and African music, once it gets out of the Cecil Sharp phase, may well be one of the most exciting artistic developments of the century.

But at the moment we are concentrating on the music of Todd Matshikiza, himself a protégé of Father Huddleston's and a pupil of St. Peter's School, son of an organist and grandson of a famous witch-doctor. He and his family have come to live in England and he has written the music for *King Kong*, which has its Gala Premiere at the Princes Theatre on 22nd February, 1961. The proceeds from this will go to the Trust, and tickets from 10 guineas to 10/6 can be obtained from Mr. C. Scott-Paton, 26 Belsize Avenue, Hampstead, London, N.W.3. We hope to see a fine turn-out of our readers.

The Editor writes:

The news that the Bishop of Portsmouth has lowered the age for presenting candidates for confirmation in his diocese from twelve to ten is another step in this perpetual debate. It is of course a matter which should depend as much on the traditions of a particular parish as on diocesan rules. On the whole it would seem to be true that children from Christian homes cannot be confirmed early enough, and children from non-Christian homes should never be confirmed until it is absolutely certain that the initiative comes from them.

Verse

THE MERRYMAN AND HIS MINISTRY

(—After W.S.G.)

The result of supervising a production of *The Yeomen* in the Church Hall and acting as audience to the weekly performance in the neighbouring pulpit.

Oh! the priest of today must be waggish and gay
So that often it's hard to determine
For the man in the pew if he's listening to
A variety turn or a sermon.
You must giggle and joke, sly fun you must poke,
And not shrink from a touch of vulgarity,
Till guffaws follow smiles and they roll in the aisles
And the edifice rings with hilarity.
 'Tis a flattering sound
 To parsonical ears
 When guffaws all round
 In the pulpit he hears
And the edifice rings with hilarity.

If collections are down and the churchwardens frown
And you try something killing to dish up,
If they think your jest poor, you may feel pretty sure
They will lodge a complaint with the bishop;
Whereas if you refrain and from humour abstain
You will find their disgust is abysmal,
And they'll angrily ask as they take you to task
If you think you are paid to be dismal.
 Oh! it adds to the cark
 Of a clergyman's cares
 When his wardens remark
 With contemptuous stares
 "Do you think you are paid to be dismal?"

Then old fogies will grouse and will hint to your spouse
That they don't like your innocent levity,
Or affect foolish qualms and complain that the psalms
Are selected entirely for brevity.

And although you foretell that the young will rebel
And won't come if the psalm is a long one,
Since they hardly appear, as it is, once a year,
The argument's scarcely a strong one.
The young and the bright
Reckon David a square;
Well, no doubt they are right—
But they aren't ever there!
So your argument isn't a strong one.

Oh! the priest of today is facetious and gay,
And yet one will find oneself yearning
For the preacher of yore, who was sometimes a bore
But had dignity, purpose and learning.
To hold forth upon sin is of course far from in,
Or to urge on us that course or this course,
But it would be a treat on occasion to meet
With an old fashioned, serious discourse.
Though it's quite out of date
To be grave and austere
The relief would be great
Could we now and then hear
A serious, old fashioned discourse.

J. C. H. HILL.

MEMORANDUM

To: Lady Chatterley

FROM: The Vicar

So the Big Guns boom again!
How they always bring out the heavy stuff
to cannonade your frailty!
Dear Lady, they've learned nothing since the day
they dragged you before One who only stooped
and wrote upon the ground
and let you go.

The Big Guns are too far behind the lines.
Here in my vicarage pill-box I could show them
worthier targets for the great artillery,—
chaste tea-tables and smug drawing-rooms
more copious of harm and soul-destruction
than your illicit bed;
virgin hearts soaked in hate more lethal
than your unlawful love;
godly lips disseminating malice
fouler by heavenly kingdom laws
than your four-letter words.

All these, within my parish, work more havoc
than you and your companions in disgrace,—
the working girl seduced behind the hedge,
the ruffian who gets tight on Saturday,
the desperado buying Premium Bonds.

Meanwhile, expect still further bangs and blasts
in Church Assembly and in House of Lords.
Let's face it,—you *are* a naughty girl,—
maybe it serves you right. But I must say
(on Unimpeachable Authority)
that when at last the final fanfares burst
you'll very likely enter heaven first.

D. C. BARKER.

Reviews

THE CHURCH AND THE ARTS, edited by *Frank Glendenning*, S.C.M. Press. 6s.

This is a collection of essays by a group of people in Hull who, over a period of three years, have been exploring the possibility of reconciliation between the Church, the arts and the local community. Under the leadership of the editor of this volume St. Mary Lowgate Hull, became the centre for their experiment in bringing professional artistic standards to an ordinary parish church.

E. J. Tinsley makes a valuable theological contribution in the first essay by discussing the Incarnation and the Christian method of communication "not by force but persuasion" and by showing that Christ's intention neither to proclaim nor interpret bears some real analogy to the method of the creative artist. The succeeding chapters deal with the visual arts, architecture, drama, music and poetry. George Pace stresses the importance of the partnership between architecture and the Church and does not hesitate to say that the present lack of good building is in large measure due to failure on the part of the Church to draw up any programme for designing churches. Any complacency about the number of churches erected in this country since the war is shattered by his warning that we must not delude ourselves that these have much to do with modern architecture. "That the press blazes forth many of the schemes as being modern and the fact that to the lay eyes they may look peculiar, does not raise them to the level of modern architecture." John Joubert similarly shatters any complacency about Anglican church music, and concludes that it is marked on the one hand by sentimental banality and on the other by a debilitating preciousness. The essay on drama by Frances Glendenning contains much good sense ("so many church plays seem to have been written for production in mid-air") and many perceptive remarks ("the use of the phrase 'the drama of the Eucharist' has probably done more to confuse than to clarify the relation of drama to the Church's worship and ceremonial.") An opportunity, however, is missed in the section dealing with the Church and poetry where the familiar account of Donne, Herbert and Hopkins occupies space that surely might

have been more profitably filled by some consideration of the appalling dearth of any good contemporary hymns.

The final chapter by Frank Glendenning exhibits the wisdom and the optimism characteristic of this book. Limited, sensible, practical, it fails to raise, or even to recognise, such fundamental issues as, for example, the place of symbolism in communicating truth to a materialist world. But it is to be hoped that it will be read, and its lessons learnt, by artists, clergy and Parochial Church Councils, and that it will encourage others to follow the example of St. Mary Lowgate. And is it also too much to hope that such local experiments may be inspired and co-ordinated by an Art Centre for Churches established in London on some permanent basis?

ESTHER DE WAAL.

MURDER FOR ALL SEASONS

Highly to be recommended is Robert Bolt's play about Sir Thomas More "A Man for All Seasons", at the Globe. The other Thomas, murdered in the cathedral, is a more spectacular figure, as the tempter's play upon a pride that seeks martyrdom deliberately, woos it like a lover. But Bolt's More is undoubtedly the authentic More of Roper's memoirs—not a homosexual, and not a dashing glamorous hero wearing a halo burnished like a frying-pan as he goes to his execution. Authentic and complex: romantic historians who want new and more exciting solutions can find their villain in the obstinate old saint himself, or in More's ex-steward, the "common man", at his trial the only living voice in a jury of hats. Those who like pageantry may be disappointed that the clothes, though correct, do not aim to be spectacular, but they can revel in the range of period oaths used by More's family, as impeccably "period" as the clothes. Bolt's More, for all his great obstinacy, and for all his great scholarship and wit, is as shy and retiring as a hare, which makes his last words as he goes to his execution all the more moving. This is a play everyone should see.

P.M.

Letters

TRAINING FOR THE MINISTRY

Dear Sir,

While much has been written lately about the training for the ordained ministry there is one important aspect that is commonly overlooked, namely the training for the specific work of an incumbent. Some of us were fortunate enough to work under first vicars who gave time to our training and who helped us to understand the particular work that falls to an incumbent. But today many curates get practically no help of this kind from their vicar, and when these men become incumbents in their turn unnecessary problems and misunderstandings arise.

It is common today for clergy to be offered a living within three or four years of ordination, and it is not unknown for patrons, in their anxiety to fill vacancies, to offer livings to men still in deacons orders. There are also many older men, often former Free Church ministers, who serve only one short curacy, and that perhaps with the quasi-sole charge of a daughter church.

As a result of all this, much unnecessary friction can occur in a parish when a new incumbent appears. There is often ignorance over P.C.C. procedure. For instance, the incumbent who invents a rule that the wives of the Churchwardens are ex-officio members of the Church Council creates a wholly unnecessary difficulty for a successor who has either a greater respect for the law or a Churchwarden whose wife would be best not on the P.C.C. New men are often in complete ignorance about the proper fees, while the work of dilapidations boards would frequently be eased if simple instructions were given to incumbents about dealing with small repairs and the need for prompt action in regard to them.

There are many other matters; incumbents are notoriously bad at answering letters and this can lead to friction with local authorities and lay people generally. Advice also needs to be given about how to deal with the usual friendly press. There is a proper place for controversial topics but it is not at all edifying to find parish magazines used so often to criticise the supposed views of a neighbouring incumbent. Certain sections of the press delight in finding clergy who will attack each other. This kind of thing can so easily get distorted in the local or national press and does the Church no possible good.

Let there be a forum for the discussion of controversial topics, but let it be the correspondence columns of PRISM or other such journals.

Recently I met an incumbent who had completed about six months in a new diocese after some twenty years in another part of the country. He expressed surprise and disappointment that no one, archdeacon or rural dean, had made any attempt to give him any understanding of the life of his new diocese. I fear that this experience is not unique though there are no doubt some rural deans who exercise a pastoral ministry over their fellow clergy.

Recently the diocese of Birmingham held a one-day conference for new incumbents. This might well be copied and extended into something rather longer. It would be of the greatest help to many clergy if dioceses ran short courses two or three times a year for their new incumbents (and for their wives whenever possible). Too often among clergy who are suddenly given an authority that few other men have at so early an age, there is found either an inability to take any decision or else a sub-conscious determination to exert authority in a manner which merely exposes ignorance. As a result a lot of quite needless misunderstandings follow. In other professions when men are appointed to managerial posts they commonly attend quite lengthy training courses.

Why cannot we normally be expected to attend such a course before institution to a first living? Of course were all curates properly trained this would not be so necessary but it is just those very curates who are used by their vicars as little more than burying machines, who seek a living as soon as possible while being so unaware of all that is involved. Some may think that these matters should be taught in our theological colleges but this could only be done at the expense of omitting other things from an already overcrowded course; nor is there much point in teaching these things in a theological college when knowledge of many of these matters will not be the direct concern of a curate. But if all dioceses could arrange courses for their new incumbents I believe that it would help many of them to get the feel of their new diocese (if they have not served in it as a curate), it would be a means of putting across much practical information, and enable men to absorb ideas which would give to their ministry as incumbents a spirit and ethos which is alas often noticeable only by its absence.

Yours sincerely,

Smethwick.

JOHN GRIMWADE.

QUERIES

Dear Sir,

In answer to your correspondent who inquires whether there is, in the Church of England, anything comparable to the Fraternities and Sisterhoods of the Roman Catholic Church, I write to tell you something of the Company of St. Francis.

This Company of women has for the last eleven years lived a life of prayer and work based on the Anglican Franciscan Tertiary Rule; its members take the three-fold vow of the Religious annually and wear a brown uniform dress and cloak. They look after the Diocesan Retreat House which provides a centre from which they may go out to work in certain social, evangelistic and pastoral undertakings. Though membership of the Company is restricted to women anyone may come to stay in the Retreat House for a short time to share in the corporate life of prayer, and work if they wish.

If anyone would like to know more, we recommend that they "come see the place".

SISTER URSULA, Senior Sister, Company of St. Francis.
St. Cuthberts House, Sidmouth Road, Low Fell, Gateshead 9,
Co. Durham.

THERMODYNAMICS, PSI AND GOD

Dear Sir,

I read Mr. F. G. Downing's criticism of my article on Thermodynamics, Psi and God with interest and I would like to answer him.

The data. On the second page of his letter Mr. Downing suggests that the data are not sufficiently well founded. This is not the case. They have been scrutinised over a period of forty years or more. There are two ways in which the data may be attacked—(1) by showing error in the design of the experiments, and (2) by showing error in the mathematical computations following the experiments. The latter was attempted first but was rapidly found to be error free. This phase of criticism ended in 1937 when the annual meeting of the American Institute of Mathematical Statistics authorised a statement to be made saying that the statistical analysis of the experimental results had been properly performed and that, if the Rhine investigation was to be attacked, it must be on other than the mathematical grounds. Similarly, the experimental design was investigated by the 1938 meeting of the American Psychological

Association at Columbus, Ohio, where the methods were vindicated.

The data are therefore established.

The importance of the data. Mr. Downing says that the phenomena are "entirely to do with play, with trifling events" and he therefore does not expect to find God or "Spirit (2) force" at work here.

The data are scientifically of the highest importance because they show that the second law of thermodynamics may be broken at will. The controlled experimental results may *appear* to be trivial but they are scientific *proof* of this. The actual function of Psi activity in nature *may* be much more widespread. We do not know but I have suggested two classes of experiments which would partially determine its extent. I think Mr. Downing has also forgotten the many important discoveries made in the past by people who noticed that apparently trivial events could have important consequences, e.g. the discovery of X-rays and Marie Curie's work on radium and radioactivity.

The experimental invalidation of the second law requires us to accept "anti-entropic" processes in the universe and this is crucial for any account of religion which is not entirely psychology and ethics.

Spirit. Mr. Downing thinks that the idea that you may be able to *prove* the activity of God-Spirit springs from the muddle between the two uses of "spiritual" as outlined on the first page of his letter. Let me say, at once, that I am not seeking to *prove* the activity of God-Spirit. I seek only to prove that the second law of thermodynamics is broken by Psi activity and that this provides a way of regarding miracle. I deliberately refrained from using the word "spiritual" as much as possible because it did not seem to me to have any definite meaning. With regard to Mr. Downing's "spiritual (2)" he says that in this sense the person described as spiritual is "positively under the control of the (good) Spirit, obeying or expressing His will". If "obeying His will" results in activity of the body (in, e.g., movement, thinking, or even feeling) then cells and cell chemistry and physics are, in some way, influenced by Him. In some way, connection between Him and molecular activity is made. In my article I have outlined an argument which makes this idea easier to accept. The moral value of the activity produced by Him in the human body is another matter. Whatever the moral value, *this contact is made*, on Mr. Downing's definition.

I visualise (and this is only visualising) the Psi abilities as a part of the natural Universe created by God by which he has given us

the power to communicate with Him and with each other and to alter the Universe. When Psi activity is controlled or initiated by God we have Mr. Downing's "spiritual (2) activity". When it is not subject to God's control we have "spiritual (1) activity".

I would also like to comment on Mr. Downing's statement that "love, absolute concern, is *the* manifestation of "spiritual (2)". If I understand him aright, Mr. Downing is saying that some "absolute concern" is brought about by Psi activity and some is not. I agree with this with qualifications. For instance, I hold that a psychologically well adjusted person can have absolute concern without being aware of God. This does not mean that God is not the source of the absolute concern. God, as source, may have acted by Psi activity without the person being aware of it, or God may have operated at an earlier stage on the parents and family background to give us the well adjusted person. Also, our psyches are able to respond to Psi interventions so that we are able, after initial training, to carry on God's work and have absolute concern with less intervention. I believe that all Good is of God.

The important thing is that the second law of thermodynamics can be broken at any time and place in the Universe, the breaking correlating with activity of the psyche and *not*, as far as we know, with non-human (animal, plant or inanimate) activity. Free Will thus becomes a real possibility and with this goes the freedom to have Agape for our fellow men and women. Whether or not we think this is "physical" or "non-physical" is of no importance.

"*God-in-the-Gaps*". I expected criticism along the "God-in-the-Gaps" line. On any theistic grounds there *is* a gap *somewhere* in the common mechanistic account of the universe. There are also many, many gaps in knowledge, The former gap—or gaps—must be among the latter. I think Psi phenomena should be carefully examined—and not in a self-defensive or case-making way—so that the relationship between these and God's intervention on the one hand and thermodynamics on the other hand may be determined. My theory may eventually be *shown* to be nonsense. I am sure many people *believe* it to be! If it is, we shall have learned something by conclusively demonstrating its error and this is how science progresses.

Yours sincerely,

ROBERT M. APPLEBY.

Lecturer in Palaeontology, University College, Cardiff.

CHURCH AND PRESS

Dear Sir,

It is strange to find a member of a Theological College contrasting the preaching of the Cross with the appeal on behalf of refugees, or the call to missionary service. Mr. Anstey tells us that preaching the Gospel is not the same as promoting a good cause; and that we can appeal to compassion on behalf of the refugees, and to adventurousness and heroism on behalf of missions. Does this imply that the preaching of Christ crucified carries with it no obligation to minister to the least of His brethren? Or that the proclamation of the Gospel is a "good cause" which can be safely left to people who want to see the world and have some excitement?

Surely this separation of the Cross from the practical consequences of accepting it is bad theology. If the call to service—"diakonia"—and the call to witness—"marturia"—are to be put on a lower level this will mean that people are encouraged to accept the Cross as a "reversal of the world's values" in the wrong sense and will retire into a devotional shell from which they can tell the world (including its publicity men) that it is all wrong.

I cannot help thinking that this playing down of Christian service and the missionary work of the Church as not being quite "top religion" is more prevalent in the Church of England than we like to admit. It is quite foreign to the New Testament. You cannot look at the Cross and say that compassion was one of the world's values which Our Lord came to reverse; nor can you imagine that the apostles were persuaded to carry the Gospel to the uttermost parts of the earth by the prospect of Mediterranean cruise. The Cross is at the heart of the missionary movement, and the whole work of Christian service. This is the experience of hundreds of men and women serving overseas, and of the far greater numbers of our fellow Christians in such places as South Africa, Sudan or Hong Kong (to give random examples) who simply could not take it unless they had the root of the matter in them.

Indeed if preaching the Gospel does not lead more people to help the afflicted and to serve the Church overseas I suspect that something less than the full Gospel is being put across.

Yours sincerely,

J. GILBERT BAKER.

Overseas Council of the Church Assembly.

I BELIEVE

Dear Sir,

It is significant that the Creed begins with *I* and that everything else stems from the first person singular. This was demonstrated by the essays on the Creed in the November issue of PRISM.

Both writers gave their interpretation and commentary but neither attempted to say anything about the *I* or the *Self*.

Christ said that the Law and the Prophets hung upon love of God and love of one's neighbour as one's self. If we do not know ourselves we cannot love ourselves; if we do not love ourselves we cannot love our neighbour; if we do not love our neighbour we do not love God in whose image our neighbour was created. To love the *self* is to love the *Self* for God is manifested in us "in whom we live, move and have our being". If we have our being in God, He has his being in us, as He had in Christ and Christ in Him and we in Christ Who is God made intelligible to us.

Our liturgy and dogma is the worship of God in us, not God outside us i.e. the God of others, hence the diversity of worship.

We believe what the *self* wants to believe; we worship in a way that pleases the *self*: some prefer the atmosphere of evangelical revival; others the incense-laden atmosphere of catholic worship and for each one of us this is what God wants for we must love ourselves in the matter of ritual although in our human isolation we imagine that we only are right. But there is only one God; the ocean of eternity in Whom we are but drops. Yet who can distinguish a drop in the sea?

The Delphic Oracle said "Know Thyself" and I equate this with pure worship. Jesus was a man Who knew Himself intimately; He and the Father; He and the *Self* were one. Anything apart from this is ignorance and vanity. The true believer is one with Christ in His charity and compassion for all beings and is not concerned about pleasing the literary palate of an intelligentsia, as yet a long way from fundamentals, who will talk and write till the last trump and never in the clamour hear the words, "Be still and know that *I* am God."

Yours sincerely,

THOMAS SPIERS.

S.W.1.

NUCLEAR DISARMAMENT

Dear Sir,

I doubt if anyone could answer all R.D.'s nuclear disarmament questions in a letter, but he has not asked the crucial one.

A nuclear war could never be described as a lesser evil and therefore would never be justified. This then is the question:

Can we, as Christians, allow ourselves to assent to any policy that is based on the threatened use of nuclear weapons, either for striking with them first or by retaliating with them?

The Prime Minister has said that to be effective the deterrent must be credible. This means that the enemy must know that however hard he might strike us with his bombs we would be able to strike back.

This is our present "defence" policy, regardless of whether it is implemented by an independent, a NATO or an American deterrent.

Even if we rest in the belief that we would never use them first, can we rejoice in the knowledge that our dead and dying population could strike back in revenge?

Yours sincerely,

JACK BOWLES.

23 Colehill Lane, S.W.6.

"SAYINGS OF THE MONTH"

Candidate in Exam: Haslitt was meant to be a clergyman,
but he was too metaphysical and
dogmatic, so he became a journalist.

Clergyman: God is *not* a glorified Ecclesiastic.

Prayer: (4) Taking Thought

SISTER EDNA MARY, C.S.A.

We all know the chatter-box: the person who goes on talking regardless of whether he has anything to say and of whether anybody is listening. Sometimes we tolerate him as amusing, more often avoid him as a bore; but in either case we cannot really penetrate the torrent of words. No real personal relationship is possible, for there can be none of the give and take which is of the essence of such a relationship, and none of the silences in which our relationships with those we love grow to maturity. We may see our chatter-box as a social asset or a social liability, but we do not see him, known him, love and respect him as a *person*.

Yet many Christians are thorough chatterboxes when they come to pray: perhaps a brief moment of recollection as they kneel down, and then the torrent starts—praise, thanksgiving, penitence, needs of self and others, all pour out in one incessant stream. And in the teeth of such a torrent the word that God would speak waits unattended and unheard. There is here no real communion of the Christian with God, for there is no conversation, and no fruitful silence.

The phrase "mental prayer" is a forbidding one, suggestive of intellectual gymnastics to be carried on with the minimum of reassuring aids, as when at school we put away pencil and paper for the feats of mental arithmetic. But really mental prayer is the opposite of this, for it is prayer set free from the need to express itself in words. It is being face to face with God in the silence of love.

"Thinking may not well be gotten without reading or hearing coming before, nor praying without thinking". Thus an unknown English writer of the 14th century expresses both the necessity and the naturalness of meditation. It is essentially a matter of pondering upon some aspect of what one has learnt about God, and thereby appropriating that particular truth so that one can turn it into prayer. "Making one's meditation" sounds like "writing an essay"; but the true analogy is to be found in human love, when a woman thinks of her beloved, pictures what he is doing, lets her mind dwell on times together in the past, looks forward to the times when they shall be together, never to be divided, in the future. This is meditation: thinking of the one we love, of what he has said and

done in revealing himself, what he is like, looking forward to a time of uninterrupted communion with him.

Because meditation is concerned with some aspect of God's revelation of himself, the material for it is most often to be found in the record of that revelation in Scripture—either by using the text of the Bible with such help from commentaries and other books as is required, or by using books based upon the Bible. Here there is an inexhaustible treasury: new approaches to familiar passages, as we look to see how God deals with his people, or follow a theme through Old and New Testaments; new insights as we dip into what has been written about the Bible, from the Fathers to Temple and Loyd and Dodd.

There are many books that provide material for meditation, and there are many books *about* meditation. Many can be of help, but caution is needed, and above all it is important not to be tied to a particular method, not to get into the position of thinking "I have not made my meditation" unless I have fulfilled requirements a, b, c—and possibly many more. Often it is books ostensibly designed for beginners that call for the greatest caution; how often one comes across sentences beginning with the word "picture": "Picture the home at Nazareth . . .", "Picture Christ sitting by the well and the woman coming to him . . . imagine her surprise when he speaks to her . . ." and so on. To some people this imaginative meditation is the most useful, but by no means to all. For some the best way to think about the Incarnation or the Atonement is to begin with the visual Crib or Crucifix—and they can claim the example of S. Francis and Dame Julian; to others, following perhaps more in the steps of Augustine and Aquinas, the apprehension of divine truths is non-visual and intellectual, and the most fruitful approach to meditation is to begin with some of the great doctrinal statements in Scripture or Creeds (e.g. Gal.4.4, Phil.2.5ff., Jn.10.10). It is true of meditation, as of most forms of prayer, that the most congenial method is usually the most fruitful.

The great masters of prayer have much to teach about meditation, for the methods they teach are based on experience. But these methods have to be approached with discretion, and as guides and hints rather than as patterns or rules. Basically, what they all teach can be summed up in the three words "prepare, ponder, pray".

“Thinking may not well be gotten without reading or hearing coming before”, says the writer of the *Cloud of Unknowing*, and traditionally this has been interpreted as reading in immediate preparation for the time of prayer. That may still be the best way. But one of the difficulties of life today is that we are constantly besieged by ideas which we have no time to digest, and sometimes we need to single out one of these half-digested ideas floating at the back of our mind, and meditate upon that—something we read a while ago and have not really thought through, something heard in a recent sermon, and so on. It has been there in the background, and now we pull it out from its dim recess, ponder upon it, and find our understanding of God and his will for men enriched thereby. And then we turn it into prayer—worship of the God who thus reveals himself, prayer for grace that we may be more what he would have us be, prayer that we may apply the lessons learnt in meditation to our daily lives, not dramatically but in ordinary prosaic little ways, and possibly asking for the same grace over and over again: the divine humility of the Incarnation may give us food for meditation throughout the whole of Christmastide, and the prayer at the end may each time be for grace not to boast or talk about ourselves.

This then is meditation: thinking about some definite aspect of the revelation of himself which God has given to men, and turning that thinking into prayer. It is the way in which we come to know God and to enjoy communion with him, and it is an essential part of every Christian life. That means that some time must be allocated to it. And here the common mistake is the assumption that to meditate for a short time is easier than to do so for a long time (comparable to the assumption that a Quiet Day is easier than a retreat); actually the opposite is true. So, if one is prepared to give on average ten minutes a day to meditation, by far the best way is to set aside half an hour twice a week when one can settle down in leisure to recollect the presence of God, to follow through one's thinking about him, and then have time to turn to him in worship and petition. This may be more difficult to arrange, and perhaps there are some for whom it is impossible—but most could manage it, if it came high enough on the list of priorities. And if time is thus set aside, then gradually will grow the practice of thinking about God as one goes about one's daily work, picking up again some point realised during a period of meditation, thinking about him

as a lover thinks of the beloved. S. Teresa said that "the soul is dyed the colour of its leisure thoughts", and the Christian's leisure thoughts should be of God.

So far I have spoken only of meditation, which is one form of mental prayer; but it leads to another type of prayer, that which the classic writers speak of as the first stage of contemplation, and which S. John of the Cross calls descriptively "the prayer of loving attention". This is no longer thinking about the acts or attributes of God, but keeping oneself still and quiet in his presence (whether conscious of that presence or not). It is a prayer of silence, or of just such words as are necessary to keep the attention focused upon God; and it is well summed up in the words of the old labouring man who, when asked what he did in the long hours he spent in Church, replied "I just looks at him, and he looks at me". This is a form of contemplation which is not a mystical experience reserved for a few spiritual giants, but which is open to any Christian who has the will to look at God with attention and love.

While such moments are usually brief, they can set the tone for the whole of the rest of life, so that (like Brother Lawrence) one can go from the times set apart for prayer back to the kitchen—or the office or the classroom or the study—in the sureness that God goes with one, turning one's attention fully to the work in hand but when there is the chance pausing to speak to him briefly, or merely to look up at him as at a friend who shares the room in which we are working and whose presence we value without the need to talk. This does not mean that we shall always be conscious of his presence, but that we shall live in the recollection that he is there, even when he hides himself, and that nothing (except our own choice) can destroy our communion with him.

The Religious Drama Society of Great Britain is holding a residential week-end course in London from 7th-9th April; also residential ten-day course in North Wales from 1st-10th August. Details from the Society, 166 Shaftesbury Avenue, W.C.2.

PRISM PERSONALITY: 3



NICHOLAS MOSLEY

It is only when you meet a real human being, that you realise that this is a comparatively rare occurrence. At least, that is the feeling one has after being for a bit with Nick. Here is someone so unselfconsciously himself that he does not seem to have time to play the various roles which most of us at times find ourselves assuming.

As a novelist of distinction, he brought to PRISM a concern for the use of words and a conviction that honest thinking and feeling demand clear and honest writing. *The Life of Father Raynes*, which he has just completed, and which will appear later in the year, exemplifies this in a striking way; for its style is as spare and transparent as the man it is describing. Another conviction which he brought to PRISM was that holiness and the life of this world, theology and the twentieth century belong together, and cannot be separated without fatal consequences for both.

No, he is not an easy person to categorise or label, not an easy person to describe. You will not find him sitting on many committees, heading many movements, signing many petitions. He will not fit neatly into any of the usual secular or ecclesiastical pigeon-holes. But then it is one of the most awkward and endearing characteristics of human beings to be like that; unique and consequently indescribable.



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